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PATRIOTIC RESOLUTIONS

One of the aftermaths of the Three Self meeting in Peking a year ago has been the adopting of patriotic resolutions by local groups of pastors and church workers. In these resolutions they affirm their loyalty to the government program in a number of specific points, in which we may see what were the major matters of concern in church-state relationships last spring. Copies of these resolutions (really a stronger word than resolution, pao-cheng-shu, a guarantee statement) were regularly sent to the Three Self headquarters, and presumably were also on file in the Religious Affairs Bureau.

Most of the March 31 Tien Feng is given to a description and a quoting of these resolutions. In Shanghai each district made their own set. The resolutions of the Yuling district are given in full. After an introduction, in which they state that in the present great leap forward in socialization they as Christian pastors are not willing to lag behind, they make the following guarantees:

1. We will observe the five don'ts, the five musts, the five loves and the five excellences.

The five don'ts are: We will not break the laws, we will not preach reactionary doctrine, we will not try to get people to become Christians on the plea that Christ can heal the sick, we will not invite free-lance evangelists to preach in our churches, we will not attend or preach in underground services in homes.

The five musts are: We must cooperate in the government's religious policy, we must expose free-lance evangelists and underground home services, we must be economical, we must discipline our bodies, we must take part in every socialist campaign.

The five loves are: Love the country, the party, socialism, the Three Self Movement, and labor.

The five excellences are: To improve in the openness of our thinking, through criticism and self-criticism, to improve in self-reform (by destroying capitalism and establishing socialism), to improve in mutual respect (that is, between believers in different faiths, or between believers and non-believers), to improve in street activities and in relation with our neighbors, to improve in political study.

2. Besides our personal strengthening of our own political studies as pastors, we will also organize study classes for our laymen in every church.

3. We will answer the call of the government in regard to public hygiene, and in every church strictly obey the six don'ts and the three cleansings (We are not told what these are - evidently they are well known in China).

4. We will heed the call of the government in regard to birth control, not only in our own families, but recommending it also to our laymen.

5. Every church will plant trees in every available place on its land.

6. We will wipe out illiteracy in all church members between the ages of 14 and 40 during

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the year 1958.

7. Any church members that have come to Shanghai from outside villages, we guarantee that we will mobilize them 100% to return to agricultural production.

8. Before the May 1 celebration, the preachers will learn six patriotic songs to use in the parade.

9. We guarantee to mobilize at least 85% of our church members to participate in every social campaign.

10. We preachers guarantee to take part in the savings program (with exception of those in particularly difficult circumstances) and to urge it upon our church members.

11. Once a quarter we will have a criticism meeting on the above points, commending those who have done well, and criticizing those who have not.

The T'ilang District of Shanghai had a special resolution regarding "disturbing conditions" within the churches. To meet these, they guarantee that they will not 1. Use the Bible as a basis for preaching reactionary doctrines, 2. Deceive and harm church-members by bearing false witness, 3. Inveigle people into the church on the plea that Christ can heal sickness, 4. Allow a free visiting activity.

The Ningpo brethren are responsible for a very peculiar resolution which indicates that the missionaries did not train them well in mathematics. It reads as follows: "Preachers will positively participate in labor production, and the 27 preachers of this city guarantee to put in a total of 5,000 days of labor, and 14 of them each guarantees to put in 180 days of labor every quarter (that is, every three months or 90 days - are they going to work two shifts every day?).

The Ningpo preachers are also concerned over unauthorized activities, and undertake to close out every preaching place (Pu-tao-so) and family meetings, and concentrate all church activity in the church building itself. They also guarantee not to invite free-lance evangelists or any preachers whose antecedents are not clear to preach in their churches.

The Shenyang (Mukden) preachers guaranteed that within three months there would be a review of the whole local church organization, at which time the responsibility for all church activities would be put in the hands of persons known to be patriotic. They promise to divide all their members into the three groups of the patriotic, those needing education, and the "bad elements", and to expel the last group and educate the second group. Further, they will investigate the patriotic attitude of every applicant for baptism, and refuse to admit into the church any one who is a "bad element". They also promise that no church activities will be allowed which might interfere with government movements and policies.

The Tsingtao preachers issue a challenge to the brethren in Tsinan, to other organized Three Self groups in Shantung, and to the Catholic Patriotic Association in Tsingtao, to engage with them in friendly rivalry as to which group can make the most rapid progress in socialization.

The Kaifeng resolutions have some special points regarding preachers' support. Our readers may remember that the Kaifeng churches have developed a dairy business by which the preachers have been able to supplement their support. The preachers now guarantee to become fully self-supporting by their own labors, and be no longer dependent on rents and church member contributions. They will endeavor within three months to reorganize and consolidate their dairy business on a socialistic basis. Their total herd at time of writing consisted of 22 cows and 200 goats. They undertake as their goal to increase this to 40 cows and 500 goats by the end of 1958, and within three years to have 100 cows and 1,500 goats. "All the preachers of the city must accept privation for one year while establishing self-support. Within two years we must have capital of $20,000. Within three years we shall progress to the place where we will not need government help for church expenses or patriotic activities." (This implies that they are now getting a government subsidy for ordinary church expenses.)

In the Tatung (Shansi) resolutions there is a mention of literature received from abroad, and the preachers promise to turn over to the government authorities unopened any literature they receive from Hong Kong or other foreign area.

COMMUNIST BRIEFING PROCEDURE

From a personal interview with Mr. X, a thoroughly reliable reporter, we are able to pre

eport on how Christian workers in a city in China are briefed in preparation for meeting foreign itors.

Mr. X was called to the Religious Affairs Bureau of his city, where he found a dozen of his Christian colleagues who had received similar summonses. The Commissioner for Religious Affairs took charge of the meeting, and announced that at such and such a time, about a month later, they were to be honored with a visit from a distinguished foreign churchman. "I have been given your names," he went on, "as people who know him personally, and whom therefore he will probably want to see when he comes here. I have now called you together that we may consult on how best to answer the questions that he will ask." This first meeting was just a preliminary survey. By the next week, when they were called together again, the Commissioner had a more concrete agenda for discussion. He said, "Our visitor has already met with the Christian leaders in Peking, and I have here a list of the questions he asked there. Here is Question No. 1. Mr. X, if he asked you this question, how would you answer him?" Mr. X thereupon made the answer which he thought the Commissioner expected, and his answer was then mulled over, criticized and amended by the whole group. Finally the Commissioner summed up the discussion by saying, "We are agreed then, that if he asks this question here, we will answer in this way."

Through a series of some ten or a dozen meetings, all the matters that the visitor was known to be interested in were analyzed and the answers decided upon. Finally the visitor arrived, and had a very "informal and frank" discussion for one whole evening with these church leaders. He was duly impressed with the general agreement they showed in regard to the good relations existing between church and government. Of course he had no opportunity to interview any of them separately.

SELECTED BIBLIOGRAPHY

Dr. Frank W. Price, at the Missionary Research Library (3041 Broadway, New York 27, N. Y.) s issued a 21-page Occasional Bulletin entitled "Selected Bibliography of Books, Pamphlets d Articles on Communist China and the Christian Church in China." The period covered is from 1948 to the present. Material is listed under eight sections, as follows: I. Books and Pamphlets - General. II. Magazine Articles - General. III. The Church in China - Books and Pamphlets. IV. The Church in China - Magazine Articles. V. Missionary Experiences under the Communist Regime. VI. Lessons from the China Crisis. VII. Periodicals and Other Sources of News Re Communist China and the Church in China. VIII. Organizations Doing Study and Research on Communist China.

Copies can be secured for 15¢.

FREEDOM OF THE PRESS

Tsai Szu-chen discusses this question in the May 5 Tien Feng. Some people have been objecting that the press in China is very one-sided. For example, during the Korean War the news told only of the victories of the Chinese Volunteer Army and the losses incurred by the American Army. The Chinese Army must have suffered some losses. Why were we never told what these were?

The writer explains that China does really have freedom of the press; in fact the Constitution guarantees it. But there are two kinds of freedom, capitalist freedom and socialist freedom, and what we have in China is socialist freedom. Of course we do not want to print anything that would make the capitalists happy.

THE AMOY LITTLE FLOCK

On April 14 this year the court in Amoy announced that it had sentenced eight Little Flock leaders to prison terms varying from three to fifteen years. The actual charges against them seem rather trivial. During the Korean War they preached the second coming. On the basis of "faith" they refused to cooperate with the Three Self Movement. K'o Lien-ming, evidently the ader, was sentenced to 15 years imprisonment plus five years deprivation of civil rights, Ts'ai hih-ts'ung to twelve and five years respectively. Besides the eight imprisoned, there were two